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his father, and feared punishment by the father[72]. None of these things was proved.

Thirdly, he shows where a motive for the crime really rested. Reverting to the ancient doctrine of Cassius, *cui bono*, he gives much attention to proving that Sex. Roscius would not profit by the crime, but that another would. This whole plea, which constitutes the most interesting feature of the speech, would be ruled out of an American or English court, on the ground that it is not strictly a defense of the defendant, but is an arraignment of one who is not on trial. Roman procedure allowed it, and it must be admitted that it offered a considerable offset to the disadvantage under which the defense suffered, of not being able to bring forward witnesses. Cicero seems to prove conclusively that Sex. Roscius had no motive for committing the crime, but that every motive pointed directly to Chrysogonus, Magnus, and Capito. The attack upon these three is very vigorous and fearless.

It is well known that Roscius was acquitted. Cicero claims, or boasts, that the case of the prosecution is so weak that they were in danger of being prosecuted for *calumnia* under the terms of the Lex Remmia[73]. By this law one who engaged in a prosecution which was 'prompted by malice and conducted by fraud' had the letter K branded on his forehead.

We do not know by what majority of votes Roscius was acquitted, but it was a victory that won fame for Cicero. Plutarch says that Cicero incurred the ill-will of Sulla to such a degree that he found it advisable to leave Rome and travel in Greece for his health. The statement of Cicero is famous, that it has become a settled opinion in Rome, and among foreign nations, that in the courts of Rome at that time no wealthy man, however guilty, could be convicted[74]. But this relates only to a wealthy man, who was able to bribe the jury. The situation of the poor man, like Roscius, who had no influence, was extremely hazardous and it reflects the very greatest credit upon Cicero that he was able to gain his case against the formidable influence of those who were virtually his accusers.

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REVIEWS

Hellenistic Athens[1]. By William Scott Ferguson. New York: The Macmillan Company (1911). Pp. 487. $4.00.

Mr. Ferguson is the first scholar who has made any attempt to gather into connected shape the story of Athens from the death of Alexander the Great to the end of the Pre-Christian era. The history of Athens during these three centuries is not that of a state with a constructive polity, or of any political influence, but rather an account of the transformation of a small city-state into a municipality of a larger empire. This feature is perhaps less important and less vital than the fact that throughout these years Athens was the great University town of the Mediterranean district, and that her ancient political influence was transfused into an intellectual power which was even more far-reaching and permanent than the other.

The first three chapters deal with the years between the death of Alexander in 323 and the fall of Lachares in 294 B.C. There is abundant literary and epigraphical evidence for this period, which has been employed by earlier historians and writers of special topics. Whatever new material Mr. Ferguson has added has been gleaned from a careful study of the inscriptions, and the political changes at the close of the third century have been set forth with more exactness than hitherto. The end of the Hellenic or Lamian War marked the beginning of instability in the Athenian constitution. During the next seventy-five years oligarchy, tyranny, and democracy of all sorts followed in bewildering succession. It is especially difficult to follow the democracy which, like a weather-cock, veered to every point of the compass according as Macedon, Epirus, the Ptolemies, or the Seleucids bought or won the support of Athens.

While the political life of the city was in such a state of flux, the moral life of the people was in far worse case—but unfortunately not liable to changes for the better. There is this curious difference between the ancient and modern world—the uplift of women in ancient days came from that class which modern society is now trying to lift up. Much of our information about the society of that time is gathered from the comedians of the day, whom we should not take too seriously, realizing that the comic stage then as now was not a necessary portrayal of prevalent social conditions.

Mr. Ferguson relies largely on the results of his own researches in the epigraphical documents in constructing the history of the third century. To him we owe the law of the secretary-cycle by which order has given place to chaos in dating the inscriptions. But there are possibilities of disturbances in the cycle at all times; whether in the confusion of party strife during the first half of the century, he has made allowance for all of these remains to be seen. Ferguson and Kirchner assume no breaks in the cycle between 302 and 262 B.C. Kolbe, Pomtow and Tarn have attacked this arrangement, assuming several disturbances but without being able to explain them satisfactorily, and their objections therefore have not received general support. We may never attain final accuracy because of the conflicting nature of the evidence, but, when it is so difficult to reconcile our limited literary tradition with the evidence of inscriptions as dated by Mr. Ferguson, we must ponder long before we can accept or discard either. There must be some solution which lies between the rigidity of the present cycle and the

[72]68. [73]55:57. [74]In Verrem 1.1.1.

[1]Since this book was written, so much investigation has been carried on in various portions of the period which Mr. Ferguson discusses, that a reviewer has an unfair advantage in offering his criticism. I therefore content myself at this late day with a summary of the book, indicating one or two only of the major problems which are still open to controversy.

disorder of those constructed by its critics. When this is found, the history of Athens for the early third century may be entirely rewritten.

From 295 to 262 B.C. the succession of political parties at Athens in control of the government is most bewildering. Mr. Ferguson outlines the various changes as follows. First there was a coalition government which gradually became anti-Demetrian, but was saved from going too far by the recall of the exiles. In 290 B.C. the city was thoroughly pro-Demetrian, changing in the following year to an extreme democracy affiliated with Lysimachus and Ptolemy. The situation at Athens after the death of Lysimachus is not clearly defined, but apparently the city was independent with Seleucid affiliations while Phaedrus, a moderate pro-Antigonid, was in a position of trust and influence. Phaedrus was followed by Glaucon and Chremonides, seemingly moderate at this time, and only later becoming extremists of the democratic party. In 276 a limited democracy friendly to Antigonus came into power. In 274 Athens was neutral, friendly to Pyrrhus and Antigonus. In the following year the radical democrats subsidized by Egypt became prominent though they did not dominate the state, and we have the remarkable picture of a pro-Macedonian and pro-Egyptian party living in apparent amity for some six or seven years. In 266 Athens definitely cast in her lot with Ptolemy and asserted her independence of Macedon. This act precipitated the Chremonidean war and for five years Athens strove to beat back the armies of Antigonus. In March 261 B.C. the city surrendered to the invader and for a generation was a part of the kingdom of Macedon. In the midst of all this turmoil of change any one seeking for an explanation of disturbances of the secretary-cycle should find difficulty only in selection.

In the years which followed the Chremonidean War Athens was transformed from a city-state to a municipality of the empire of Macedon. A certain measure of democracy was granted after 256 B.C. but the public assemblies no longer controlled the destinies of the people. Athens naturally took no part in the development of the various leagues and federations which were becoming so important a political factor in Greece. From 261 to 229 B. C. the main interest is centered in the history of these various federations and the struggle for the supremacy of the Aegean between Antigonus and Ptolemy. During these years the prominence of the philosophic schools at Athens compensated in some degree for her loss of political power.

When Athens gained her independence, her foreign policies were directed by Eurycleides and Micion, who established friendly relations with all the Mediterranean nations. In the second century the fidelity of the democracy to Rome, which established a virtual protectorate over the city, won in return for Athens a long era of peace and the restoration of part of her ancient empire. In this new empire, if we can call it such, the center of political interest shifts from the mother-state to the chief dependency, the island of Delos.

The destruction of Corinth and the extension of Roman interests in Asia led to an extraordinary development of Delos as a trade center. The island far surpassed the mother state in economic importance and the administration of the affairs of this colonial possession became the most vital political problem in Athens. Gradually, however, Roman influence encroached upon Athenian, and the control of the government finally passed into the hands of the Italian settlers on the island. When Corinth was rebuilt new trade routes were established and the decline of Delos was as sudden as its rise.

While the administration of the affairs of Delos brought its problems, the development of religious and philosophic thought seems to have been the most vital matter in Athenian life. In the last century of the Pre-Christian era the Areopagus regained some of its old powers, and other constitutional changes were made. The prevailing note of the first quarter of this century is the gradual encroachment of Rome, and the growth of a party which resented her assertions and aspired to independence. The success of Mithridates won the people over to the side of the nationalist party and, when the king promised his assistance, they definitely declared against Rome. The wretched story of the siege of Athens by Sulla and his treatment of the city on its surrender is well known. Henceforward Athens was only a little University town in a great empire.

Such is a brief summary of the book. Any criticism of minor points is overshadowed by the evidence on every hand of sound scholarship and careful research. The numerous footnotes show plainly how thoroughly the author was conversant with everything which concerned his work, and, even if we may disagree with the author's interpretation of certain periods, we are confident that all historians who venture into this field must first reckon with Mr. Ferguson's account of Hellenistic Athens.

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Athens, The Violet-Crowned. By Lilian Whiting. Boston: Little, Brown and Company (1913). Pp. xii + 361. $2.50.

This is a beautiful book, beautifully printed and beautifully bound, with an excellent illustration of the Parthenon on the outside and with thirty-six fine plates from photographs inside. The author is a well-known Boston lady, who has written some twenty other books, including works on Boston, Florence, Italy, Paris, and the Brownings. She has evidently spent some time in Athens; indeed, she wrote this book in Athens. She knows the names of many archaeologists, such as Schliemann and Waldstein, from both of whom, but